



LATTER DAY SAINTS



# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, JULY 21, 1900.

No. 34.

## "THE VERY PLACE."

The following, taken from the History of Utah, written by the gifted poet and author—Bishop O. F. Whitney—beautifully expresses the entranced vision of the pioneers as they gazed upon the Great Salt Lake Valley—then desolate and uninhabited; and the impressions of the mind that great and good man, Brigham Young, as he reclined in Apostle Woodruff's carriage, and viewed the vast area of country which lay before him, on that memorable Pioneer Day in 1847. —Ed.

Silence and desolation reign. A silence unbroken, save by the cricket's ceaseless chirp, the roar of the mountain torrent, or the whir and twitter of the passing bird. A desolation of centuries, where earth seems heaven-forsaken, where hermit Nature, watching, waiting, weeps and worships God amid eternal solitudes.

A voice breaks the stillness. It is the voice of Brigham Young. Pale and wasted from his recent illness, and still reclining wearily in the light vehicle which has borne him through the mountains, the pioneer chieftain sweeps with a prescient glance the gorgeous panorama spread out before him—the contrasted splendors of mountain, valley, lake and stream, glorious and glittering in the summer's sunlight. Far over and beyond all these extends that inspired gaze. It sees not merely the present, but the future; not only that which is, but that which is to be, when from these barren sands shall rise, as rose proud Venice from the sea, a city fair as Adriatic's island queen, and no less wealthy, famed and powerful. It sees the burning plains to blooming gardens turn; the desert change to an oasis; the sterile valley, the reproach of Nature, which naught before had borne, teeming with varied life and yielding rich fruits and rare flowers for the sustenance and delight of man. An inanimate Sarah, a barren Rachel, transformed by the touch of God to a joyful mother of children. The curse of centuries is lifted, the fetters of ages are stricken off, and the redeemed earth, like a freed captive, looks up to heaven and smiles. Cities, towns and hamlets multiply; farms, fields, orchards and vineyards fill all the land. Egypt, the wilderness are past; another Canaan appears; and here a Moses who shall smite the

rock, a Joshua to sit in judgment and divide to Israel his inheritance.

Still he gazed on. Still rolled before that enraptured sight, in waves of prophetic imagery, the sunlit panorama of the future. Saw he no cloud? Yes, one. He thought upon the oppressor and he frowned, for he was human, and he remembered the past; upon the Master and His mission of mercy, and a softened look played upon the wan and wasted features. Yes, he too could forgive, as he hoped with all men to be forgiven. If the Gentle came he should be welcome, blessing should be given for cursing, and the olive branch, and not the sword, would Ephraim extend to Japheth. But he must come peaceably, give friendship for friendship, and honor the laws of the commonwealth. No stirrers-up of strife, no mobocracy would be tolerated. Japheth, if he desired it, should indeed "dwell in the tents of Shem," but he must dwell there in peace and in propriety, or his room would be preferable to his company.

Is it all fancy? Did no such thoughts sweep through the mind of the Mormon leader that day—one who believed himself, as tens of thousands believed him, a divinely appointed law-giver, a Moses indeed to another and veritable Israel? Did no such sentiments swell his breast, as he surveyed for the first time the land, the desert land, which his directing genius and his people's united industry were destined to redeem and render immortal? Perhaps we shall see as we proceed.

"The very place." Such were his simple words, but they were words that spoke volumes. Says Wilford Woodruff, who, with Heber C. Kimball, Lorenzo D. Young and others, had remained behind with the President, and now stood with him upon the narrow plateau near the mouth of Emigration Canyon: "We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest view we had ever seen till this moment. Pleasant thoughts ran through our minds at the prospect that not many years

hence the house of God would be established in the mountains and exalted above the hills, while the valleys would be converted into orchards, vineyards and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of the nations. President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the Saints, and felt amply repaid for his journey. While lying upon his bed in my carriage, gazing upon the scene before us, many things of the future, concerning the valley, were shown to him in vision."

Some of the pioneers, however, weary and worn by their long pilgrimage, were far from enchanted at the prospect of remaining in such a desolate place. Their hearts sank within them at the announcement of their leader, that this was the very spot—a spot which he claimed to have previously seen in a vision, as held in reserve by the Almighty for His people. Said Harriet Young: "Weak and weary as I am, I would rather go a thousand miles farther than remain in such a forsaken place as this." Ellen Kimball, her sister pioneer, felt likewise. Clara D. Young was the only one of the three who felt at all satisfied with the situation. Said she in later years: "It did not look so dreary to me as it did to the other ladies. They were terribly disappointed because there were no trees. My poor mother was almost heartbroken. I don't remember a tree that could be called a tree." Lorenzo D. Young says there was a scrub-oak or a cottonwood here and there, but that the general outlook was dreary and disheartening. And thus were opinions and expressions divided. All in all, it is evident, from the consensus of their views, which might be multiplied *ad libitum*, that beyond the scenic glory of Salt Lake Valley, which still remains unrivalled, its inviting features at that time were more visible to the eye of faith than to the natural vision.

Continuing, Apostle Woodruff says: "After gazing awhile upon this scenery, we moved four miles across the tableland into the valley, to the encampment of our brethren, who had arrived two days before us. They had pitched upon the banks of two small streams of pure



water, and had commenced plowing. On our arrival they had already broken five acres of land, and had begun planting potatoes in the Valley of the Great Salt Lake."

Not many seasons elapsed, after the pioneer year 1847, before the main city of the Saints, which served as a model for scores of others, with its wide and regular streets flanked with shade trees, neat and substantial dwellings embowered in groves and gardens, crystal streams fresh from the towering snow-crowned hills, flowing down both sides of its charming and healthful thoroughfares, presented the appearance, especially in summer, when orchards were all in bloom, of one vast, variegated bouquet, radiant with beauty and redolent of mingled perfumes. The transformation from sage-brush and sunflower was truly wonderful, and the fair and peaceful city, as peaceful as it was fair, was a perpetual delight, not only to its builders and inhabitants, but likewise to the stranger guest, the weary traveler and passing pilgrim from abroad.

(History of Utah, Vol. 1, Chap. 18.)

### GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 259.)

**FAITH**—Now that we have discovered from the inspired testimony of the sacred writers of the Holy Bible the several principles and ordinances of the Gospel of Jesus Christ, let us not weary in well doing, but rather let us diligently pursue our investigation with an earnest, soul's sincere desire to become better acquainted with God and His laws, that we might more fully discern the worth, beauty and excellence of these simple constituent rules of the Gospel. It is God's greatest gift we would obtain, and inasmuch as "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii. 16, 17); it shall be our sole aim and object to give the pure and unadulterated teachings of the sacred word.

Peter has given us some important counsel and instruction which it would be well for us to keep in mind and not forget in our search of the Scriptures, for we shall find that it will greatly aid and benefit us, and guard us against the fatal mistakes many make who apply private interpretation and spiritualization to the word of God. The admonition of the faithful Apostle is as follows: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II. Peter i. 19-21.)

With this beneficial and timely instruction as a compass and guide, we will endeavor, by the help of the Lord, to prove the principles of eternal life simple and plain. Of course it will be readily seen by all concerned that our elucidation of the subject is very brief, purely scriptural, without lengthy dissertation, or exegesis; for we feel that the Scriptures are, in general, self-explanatory, requiring little or no elaboration or comment other than a citation to the Scripture and the passages quoted in full. In our treatise of

the principles and ordinances, we invariably named them in the following order: first, Faith; second, Repentance; third, Baptism; and fourth, the Gift of the Holy Ghost, because we believed that this was their proper and perfect rank in the Gospel, and the Lord had so arranged them in the Scriptures.

To deal with these principles according to the order given, we have first, Faith, and we shall now proceed to see what the Scriptures sayeth concerning the same. Paul has given us a definition of faith in the following passage: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) From this we learn that faith is the assurance or belief in the mind of man of the existence of things which the eye has never beheld. While we define faith as a belief, strictly speaking it is more than a mere intellectual impression of the mind. Peter, speaking of the power of God through faith, says: "Receiving the end of your faith, even the salvation of your souls." (I. Peter i. 9.) Thus, if the end of one's faith be the salvation of their soul, faith constitutes the whole, and is therefore greater than the part—a mere belief. We may say that belief is the avenue; faith the public roadway; belief the germ of the plant, and faith the full-grown tree. From the faint and scant impressions of belief, properly directed and cultivated, grows the true, the living, the profitable and operative faith. Belief is the nucleus of faith, its first incipency, its ground work and foundation. Belief is the inclination to do good, faith the very act of doing good; therefore, faith is the outgrowth or product of belief, and as such claims a prominent and important place in the Gospel structure.

We mention faith as a belief because the sacred historians have applied these terms as synonymous expressions, and this, we believe, grants us the license to treat of them on this wise, when dealing with Biblical teachings; therefore, with this understanding, we will use the terms faith and belief even as the holy men of old have. Perhaps it would be well to substantiate the assertion that faith and belief are placed on equal and like terms, and used to mean one and the self-same thing, by the inspired writers of the Bible. In the fourth chapter of the Roman letter, and ninth verse, we read "Faith was reckoned to Abraham for righteousness," and in the third verse of the same chapter we are given to understand that "Abraham believed God, and it was counted unto him for righteousness." Here, then, is one of the many striking examples in Holy Writ that at once go to prove that these expressions, faith and belief, were used synonymously, and to the same intent and purpose, by the Prophets of old.

It is by faith that we move upon the face of the earth; that we walk, talk, live and act. Some men have great faith in the laws of hygiene, and hence by obedience to those laws they secure physical health and happiness. Others have faith in the laws of intellectual development, and by study, research, investigation and application, they become mental giants—the great thinkers and mighty rulers of the earth. But in all their advancement and progression they realize and know that the secret of their success is the proper application of the means at hand, or, in other words, a strict observance and compliance to the rules and regulations governing the coveted prize—development. "There is no royal road to success," no glittering, shining, easy pathway to the goal of advanced intelligence. It is faith in the mind of man which prompts and urges him forward, it is a

mighty stimulus to action, the motive power of operation. "We walk by faith, not by sight." (II. Cor. v. 7.)

Faith, then, we say, is a principle of power. Thus: we believe firmly and intelligently that we can accomplish a certain work, and with this impression we set to with a determined will, and perform the act. You remember that Jesus invariably said unto those whom He had healed, blessed and comforted, "Thy faith hath made thee whole." "As your faith is, so shall it be unto you." "Great is thy faith." He desired that the people should believe on Him; that He was indeed the Son of God, and that He had come to earth to redeem them from the grave, and loosen them from the entanglements of sin.

Our Lord plainly taught that faith was a principle of power, for He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.) "Faith as a grain of mustard seed"—quality and not quantity is here meant. A grain of mustard seed, although a tiny speck, is a perfect plant in embryo, capable of bringing forth, under proper conditions, thirty, sixty, and a hundredfold increase—sending its branches far up into the heavens, that the fowls of the air may rest therein. The grain of mustard seed has faith to fulfill the measure of its creation, and produce a mighty increase, and this is the kind and quality of faith the Lord desired we should possess. Time would fail to tell all the wonderful manifestations of power wrought out by and through the gift of faith. How Elijah closed the heavens (I Kings 17, James 5:16-17), how the sun and moon obeyed Joshua (Joshua 10), how Samson smote the massive pillars of stone and the great temple fell a heap of ruins (Judges 16), how the holy men of God, "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to fight the armies of the aliens." (Heb. 11:33-34.)

When we begin to meditate upon this principle of power—faith—and ponder upon its excellence and worth, our minds begin to enlarge, our thoughts to expand, until we realize the magnitude and far-reaching properties of the Gospel plan, as never before. The principle of faith is a grand and glorious one, and the mortal mind has never yet exhausted the subject. It is a gift of God, and by cultivation and righteous application it will enable the mind of man to discern the glories of the kingdom of our God, the loving kindness of our blessed Savior, and the beauty, harmony and consistency of all the commands of the Father.

Faith, then, is the assurance of things hoped for, the evidence of things not seen. Noah felt assured that God would visit the earth with a flood, and this assurance led to obedience, inasmuch that he prepared the ark as God had commanded him, and saved the members of his own household. Abraham felt assured that the Lord was able to restore his son Isaac to life again, and therefore he was willing to slay the boy in whom the promise of posterity and increase had been given. Likewise Daniel felt assured that God was able to close the mouths of the ravening lions; the Hebrew children that He was able to quench the violence of fire and release them from the burning furnace. This assurance of the power and might of God enables us to place implicit



trust in His promises, and confidence in His holy laws. It becomes self-evident, then, that faith is the foundation principle of all revealed truths.

Our faith, our hope, our trust must ever be in God, who is mighty to save, anxious to bless, willing to impart, and ready to assist all who come unto Him in spirit and in truth. We must strive to understand and know the characteristics and attributes of our Father, whom we should adore, worship and obey. For "this is life eternal that they may know Thee the only God, and Jesus Christ, whom Thou hast sent." (John xvii.:3.) It is "life eternal" to know God, and we shall find from the revelations He has given us that He is a God of infinite love, compassionate mercy, knowledge, faith, justice, judgment and truth. The Scriptures bear testimony that the Lord is no respecter of persons, that He is an unchangeable God, the same yesterday, today and forever. Accompanying the assurance that He possesses these divine attributes and holy characteristics, comes the belief and faith that all His promises will be fulfilled to the very letter. Without a knowledge that God is loving, kind, just and true, we can never exercise faith in Him for life and salvation.

Having searched the Scriptures thus far, our analysis being exceedingly brief for want of space, let us now consider a few passages which explain in whom we should have faith. Paul, the great Apostle to the Gentiles, says: "That your faith should not stand in the wisdom of men, but in the power of God." (I. Cor. ii.:5.) Of course our faith must be in the power of God, for it is by the power of God that we will be saved, redeemed, exalted and glorified. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi.:6.) Then we can readily see that we must have faith in God. It was the anxious desire of the righteous seers of old to possess a testimony that they might know that their course in life was pleasing unto God. This testimony could only be obtained by placing implicit faith in the Lord, for "without faith it is impossible to please Him." Again, Peter in his epistle, speaking of the glory of Christ, and the power of God, says, "That your faith and hope might be in God." (I. Peter i.:21.)

Some will declare, "Repent and then believe," but to whom shall we repent if we have no belief? How can we repent of sins committed if we have no faith that the Lord is ready to forgive us our sins, and cleanse us from all unrighteousness? We must first believe, and with such an earnest faith as leads to repentance and every other good work. It was not until the seeds of faith were sown (by the preaching of the word and the manifestations of the spirit) in the hearts of those Jews on the day of Pentecost that they cried aloud, "Men and brethren, what shall we do?" (Acts ii.:37.) Here is an example of the fulfillment of Paul's words to the Roman's, "Faith cometh by hearing and hearing by the word of God." (Rom. x.:17.) Faith in the mission and work of the Messiah came unto the unbelieving Jews by hearing the word of God preached and made plain, by the faithful Apostles of the Lord Jesus. Faith in God cometh by hearing the word of God. We must first believe, for the divine injunction has gone forth, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed?" (Rom. x.:13, 14.) Here is the question, "How, then, shall they call on Him in whom they have not believed?" How can they call

upon Him, or worship, or obey Him, without they first believe that He is, and that He is a rewarder of them that diligently seek Him?

We are commanded to "draw nigh unto God" (James iv.:8), and Paul tells us to "draw near with a true heart in full assurance of faith." (Heb. x.:22.) This then is the first principle of salvation, and in order to put ourselves in harmony with God and His laws, He requires that we shall first exercise faith in Him; that we shall believe with our hearts, and manifest by our acts that our faith is living, active, and operative. Faith is the foundation stone of the Gospel superstructure. It naturally enough wins for itself first place in the plan of salvation from the very order of things, and now, that we have briefly touched upon this first principle leading up to God's greatest gift, we will pursue our investigation of the second in our next issue. "I love them, them that love me, and those who seek me early shall find rest." Seek the Lord in faith, nothing wavering. Call upon Him in mighty prayer. Petition Him to bestow upon you the gift of faith, for all the principles of the Gospel are gifts and free-will offerings from God. You know that our Savior hath said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v.:48.) The pathway to perfection and holiness is obedience and consecration to duty. Faith is a principle of the Gospel, and before we can attain to higher glories and eternal rewards we must mount the ladder of Truth round by round, commencing at the foot, by placing faith in God, and then ascending after the order of principles revealed. "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I. Peter i.:17), "that ye may be blameless in the day of our Lord Jesus Christ." (I. Cor. i.:9.)

(To be Continued.)

### Popular Misquotations.

From the Pall Mall Gazette.

Unlike certain correspondents, I shall not only point out the most familiar misquotations, but give the correct version immediately after:

"The tongue is an unruly member"—"But the tongue can no man tame; it is an unruly evil." (James iii., 8.)

"Charity covereth a multitude of sins"—"Charity shall cover the multitude of sins." (I. Peter iv., 8. Rev. Vers., "Love covereth a multitude of sins.")

"A little knowledge is a dangerous thing"—"A little learning is a dangerous thing." (Pope, "Essay on Criticism.")

"Speed the parting guest"—"Speed the going guest." (Pope, Satire II.)

"A man convinced against his will will hold the same opinion still"—"He that compels against his will is of his own opinion still." (Butler, "Hudibras," Part III.)

"Make assurance doubly sure"—"Make assurance double sure." ("Macheth," Act IV, Sc. 1.)

"Benedict the married man" should be "Benedick the married man." ("Much Ado About Nothing.")

"Falleth as the gentle dew"—"Droppeth as the gentle rain." ("Merchant of Venice," Act IV, Sc. 1.)

"The man that hath no music in his soul"—"The man that hath no music in himself." (Ibid., Act V., Sc. 1.)

"Falls like Lucifer, never to rise again"—"Falls like Lucifer, never to hope again." ("Henry VII., Act III, Sc. 2.)

"Thick as autumn leaves in Vallom-

brosa"—"Thick as autumnal leaves that strew the brooks in Vallombrosa." (Milton, "Paradise Lost," Book I.)

"Fresh fields and pastures new"—"Fresh woods and pastures new." Milton, "Lycidas.")

"'Twas ever thus from childhood's hour"—"Oh, ever thus, from childhood's hour." (Moore, "Lalla Rookh;" "Fire Worshippers.")

"By small degrees and beautifully less"—"Fine by degrees and beautifully less." (Matthew Prior, "Henry and Emma.")

"A wet sheet and a flowing sail"—"A wet sheet and a flowing sea." (Cunningham.)

"When Greek meets Greek, then comes the tug of war"—"When Greeks joined Greeks, then was the tug of war." (Nathaniel Lee.)

"Praise from Sir Hubert Stanley is praise indeed"—"Approbation from Sir Hubert Stanley is praise indeed." (T. Moran, "A Cure for the Heartache.")

"The even tenor of their way"—"The noiseless tenor of their way." (Gray's "Elegy.")

Poor Gray suffers also in this year's Academy. Picture 339 reads "And all the air a solemn silence holds," instead of "And all the air a solemn stillness holds."

### An Old Boer Bible.

Perhaps the only copy of the Boer Bible in the country is in the possession of Peter M. Campbell, of Denver. The Bible is in the Dutch language, and was published in the Netherlands, as is announced in the preface, in 1619. Mr. Campbell, who is the son of Sir Duncan Campbell, of Scotland, came into possession of the volume some eighteen years ago, at the time of the first Boer war. He was acting as a newspaper correspondent at the time, and remained in the Transvaal for five years.

During his residence there he bought the book from a minister of the Gospel named Hoxmeyre, who gave the following account of its history:

The book was for a long period of years in the Joubert, or Joubert, family, of which the late Gen. Joubert was a noted member. It was brought to Cape Town by the first band of Dutch emigrants, and was the second book ever taken to South Africa. The book itself, aside from its history, is interesting as a specimen of bookmaking. It is a huge volume, about 12 inches wide, 18 inches long and 7 inches thick, and weighs thirty pounds or more. It is bound in calf, and the backs are boards half an inch thick and bevelled at the edges. The corners are bound with heavy brass pieces in front and at the back. It is held closed by two massive brass clasps.

In typography the volume, though nearly three hundred years old, is excellent. There are ornamental letters at the beginning of each book and ornate tail pieces.

One of the queer customs of former times—that of representing biblical characters clad in the fashion of the time the book was printed—is shown in several striking instances.

In the illumined letter at the beginning of Genesis, Adam and Eve are represented surrounded by animals—lions, elephants, chickens and ducks. Adam is wearing a long mustache and Vandyke beard, such as were in fashion among courtiers of the seventeenth century. A tree in the same picture is represented with a large branch sawed off.

"Love thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action.—Henry Drummond.

Youth fades: love droops; the leaves of friendship fall:

A mother's secret hope outlives them all. —Holmes.





Published Weekly by Southern States Mission Church  
of Jesus Christ of Latter Day Saints,  
Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.00  
{ Six months . . .50  
(In Advance) { Three months .25  
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 107

SATURDAY, JULY 21, 1900.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

## RELEASES AND APPOINTMENTS.

### Releases.

George W. Skidmore, Florida Conference.

George L. Morteusen, South Carolina Conference.

E. L. Pomeroy, East Tennessee Conference.

### Transfers.

Ralph Cutler, from South Ohio Conference to office.

A. C. Clayton, from Virginia Conference to office.

A. T. Jones, from Mississippi to Kentucky Conference.

When goods are ordered from the office and are not at the postoffice Elders should also call upon the express company. Please note this fact and avoid delay in obtaining articles ordered.

The man that makes a character, makes foes.—Young.

## HONOR THE PIONEERS.

The 24th of July marks a notable, eventful day in the history of the Latter-day Saints, and more particularly in the settlement of the present state of Utah. Ever since the organization of the Church of Jesus Christ of Latter-day Saints, in the Empire state—New York—on the 6th of April, 1830, its advocates and adherents have been fiercely persecuted, violently opposed, wickedly abused, and maliciously reviled, because of their religious convictions, and devotedness to God and His holy laws. They had settled in the state, where the seemingly new faith received its incipency (New York), and many honest souls flocked around the standard of Truth, lifted as an ensign to the nations. (We say "seemingly new faith," because many look upon it and treat it as such, but upon closer investigation and study it is found to be nothing more nor less than the genuine, good "old-time religion.") A prophet being, as Jesus says, not without honor, save in his own household and among his own friends, it could not be otherwise than that the people called Latter-day Saints, and their faithful prophet Joseph Smith, should receive the same kind of treatment as our Lord when He "was come into His own country." Witness the altogether un-Christian and unholy reception given to the Savior on that occasion. The people murmured, became exceedingly angry, inasmuch that He was contemned by His own countrymen, and they were offended in Him, and said, "Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joseph, and Simon, and Judas? and His sisters, are they not all with us? Whence, then, hath this man all these things?" (Matt. xiv. 54-58.) We must agree and admit that such a welcome home was anything but cordial, inviting, or enticing, and we are not at all surprised or amazed when we find Him departing from these ungrateful people, because of their unbelief, stiffneckedness, and obdurate natures. So it was with the prophet, Joseph Smith, and the Latter-day Saints. They found the people "at home," so to speak, very bitter, malignant, and scornful, and they were on this account forced to journey westward to the state of Ohio, at that time in the frontier region.

Here they endeavored to be at peace with their neighbors, to worship God in spirit and in truth, and serve Him with all the energies of the soul, and the faculties of the being. Their missionaries were not dormant or idle, but they vigorously and diligently carried the word of salvation to many of the sons of men, and succeeded in organizing branches in the United States and Canada. But falsehood was on the wing, misrepresentation was afloat; and religious bigots, full of villainess and contempt, with a foul mouth of slander and a forked tongue of envy, stirred up the people to anger and hatred toward them, and they were once more forced to flee from their homes and lands, while their houses were burned and their fields of grain laid waste. Neither daunted or discouraged, they wended their weary way into Illinois, and settled in the bend of the Mississippi river, the spot where they pitched their tents being considered very unhealthy, "a fit abiding place for malarial diseases." A commonwealth was here commenced and the city was christened Nauvoo, signifying beauty and rest.

It was not destined that these faithful pilgrims should tarry long in this city they had erected with their own hands,

by the help of the Lord. They had journeyed now over almost one-half the breadth of the continent, and many of the residents of Nauvoo had been converted to the faith of the Saints in European nations, and had crossed the broad Atlantic to join the body of the Church in Nauvoo and mingle with their American brethren. The city grew, its citizens multiplied, a charter was granted, and the work progressed and prospered all along the line. Notwithstanding the fact that the people increased and their numbers grew, we find that they were being harassed, tormented, insulted and plagued by their enemies. They were well versed in the truthfulness of Paul's instruction to Timothy, "And all that will live Godly in Christ Jesus shall suffer persecution" (II. Tim. iii. 12), for they had experienced naught but persecution from the day of their conversion to and connection with that despised sect, erroneously known as Mormons.

The storm clouds of violence had been gathering thick around them, and on the ill-fated 27th, of June, 1844, the awful tempest of devilish hate, which had visited them so often before, burst forth in terrific fury, and the faithful prophet, Joseph, together with his beloved brother, Hyrum, were cruelly martyred, while Apostle John Taylor was savagely wounded, by a masked mob, whose blackened faces reflected the color of their wicked hearts. Their prophet and patriarch slain, the feelings of those who looked upon them as emissaries sent of God can better be felt than expressed, for the condition of the minds of the people, at this special period, beggars all description. It was only a few months later when the Saints were expelled from Illinois, and forced at the point of the bayonet to abandon Nauvoo, the beautiful city of their workmanship. It was in the cold, dreary month of February, 1846, that they, with tear-dimmed eyes and saddened hearts, left their homes, their habitations, their beautiful temple, and lovely city, to face the wild desert, and brave the savage Indian's haunt. Crossing the Mississippi river, which at that time was frozen, they pursued their course in the direction of the Missouri—the ground being covered with snow, the weather cold, damp and dismal. Many of their number died for want of the necessary comforts of life, and today their mounds rise up as signals to the nation, and tokens unto the world.

Having spent the winter of 1846 at Garden Grove, Pisgah and Winter Quarters, in the spring of the following year the Saints began to prepare for that great exodus of 1,000 miles across the dreary plains. One would naturally suppose that a people having undergone the severe trials these worthies had, would shrink from the journey which now lay before them, and faint by the wayside in despair and utter discouragement. But no, they knew in whom they believed and trusted—the God of Abraham, Isaac and Jacob—that He was a God of the friendless, and a Father unto His faithful children. They had learned to sing with a consciousness and vigor that good, inspiring hymn:

"We doubt not the Lord, nor His goodness:  
We've proved Him in days that are past;  
The wicked who fight against Zion  
Will surely be smitten at last."

And so they lifted their heads, believing that God was at the helm of the Ship of Zion, and no matter how fierce the storms, how trying the tempest, He would guide them safely through.

Twelve companies of twelve were selected to pioneer the way, and among this



chosen band were three brave, noble women. Three heroines were they, faithful and true to the Master's cause, willing to bear His cross, and suffer for His holy name's sake. Like the faithful three who followed Jesus through Galilee, ministering unto His wants, who were last at the cross, and first at the tomb; so these gentle mothers in Israel were devoted and true to the same good Master. Ah! who can doubt the success of a people who had been true to God, loyal to their country, and loving to their fellow-man! God had said, "I will never leave thee, I will never forsake thee." True their path was not strewn with roses, neither was their course paved with beautiful gems. No, they had not the luxuries of life, or the comforts of cushioned seats. Theirs was a thorny path, a rugged way, a rocky incline. For six hundred miles they constructed an entirely new route, traveling the remainder of the journey aided by a trapper's trail. It was on July 24th, 1847, that they entered Salt Lake Valley, the place which the Lord had shown in vision to Brigham Young as the resting place of the Saints.

Oh, the goodness of our God in delivering His children from the hands of their enemies and establishing them in the tops of the mountains! These noble, valiant pioneers had marked the path, and by the help of God had led the way, so that the Saints might come to where the bold mountains rise as a refuge, and there find a haven of rest. Their pathway was often moistened with tears, but they struggled on for God and the right. They had not forsaken the United States or the Constitution, but the United States had forsaken them in the very hour of need, when persecution drove them from their homes. When they arrived in the Salt Lake Valley "Old Glory" was floated to the breeze the Declaration of Independence was read, and the Constitution revered, its statutes kept sacred and inviolate. Honor the pioneers, who made the desert to blossom as the lovely rose garden. Yes! we will honor, love, respect and praise them. These worthy sires made it possible that the people of God might worship the Lord free and unrestrained, granting unto all the same right and privilege they had endured so much to sustain. Upon the foundation stones which they hewed out and cemented in the commonwealth, has been built a superstructure which reflects honor to their names: for Utah now shines in the galaxy of states with a brilliancy to dazzle her sisters older and longer established than she. Of the pioneers but few remain in mortality—the major portion have passed through the valley of death, and now rest 'neath the shade of Paradise, from whence they shall arise in the morning of the first resurrection to glory, honor and life eternal. Those living in the flesh see day by day the wonderful products of their early labors, and we cannot be engaged in a better or nobler work than in honoring the pioneers. We feel to breathe for all these valiant sires a hearty, fervent "God bless you." Fifty-three years have passed since they entered their mountain retreat in the Rockies of the far west. Let each succeeding generation rise up and call them blessed.

To Elders who are about to return home, or who shall return in the future, we direct these few lines. Every Elder should know that it takes money to purchase their railroad tickets, to return them home, and they should understand also that it is necessary to have money

on deposit before we can get those tickets.

Elders when notified of their release are given sufficient time to enable them to write home and have money placed to their credit here in the office.

Then, again, some of the brethren write in one day, telling us where to send their tickets, and if they are not there on the following day, whether it be 100 or 500 miles away from Chattanooga, they at once send in a long telegram, which only adds expense. We try our best to be patient, and do all in our power to aid the Elders, but there are certain rules laid down which must be kept. One of them is as follows: We cannot advance money to purchase tickets for Elders returning home, when they have none on deposit.

Hereafter we must have ten days' notice where to send tickets, and will have it whether it cause inconvenience or not.

### GLEANINGS.

Elders Duffin and Cook, a short time ago, arrived in the Meadow neighborhood, a thriving little spot in Johnston county, N. C., and at once visited the school directors with a desire of obtaining their permission to use the school house. Their wishes were kindly granted, and news of "Mormons are going to preach" soon spread among the people. When services commenced a well filled house of eager and attentive people were present. When the brethren had explained some of the Gospel principles and were about to dismiss, one of the most prominent ministers of that section arose, advocating mob violence. In a very ungentlemanly manner he vilified and slandered them and the cause they represent; referring to false histories and magazines for his proof. After he had sung his little song (the same arguments having been used as all false teachers harp upon) he sat down. The reverend gentleman was then informed by the brethren that he had not spoken the truth about the people of God, and his arguments would not stand the test. Like the Scribes, Pharisees and hypocrites of old, he demanded a sign of the Elders, and wanted them to drink a vial of poison. After proving to him from the word of Christ that "an evil and adulterous generation seeketh after a sign," he left the building. The attack upon the brethren made friends for them, while it injured the minister who was so willing to persecute his fellow-men.

Three other meetings were held and a very large audience attended each time. The choir freely gave their services and furnished fine music, which was much appreciated.

The meetings held were the means of doing much good. It seems strange that so-called ministers will not soon realize that they only damage themselves when they give way to their false utterances and think to overthrow righteousness.

But the blessed of God are promised persecution, as is written in Matthew 5:11: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

The latest census of Utah, it is estimated, will show over 4,000,000 sheep for that state. Perhaps this explains why the west is called wild and "wooly."

### Deseret News.

Dr. Gregg says "the Presbyterian church needs a new and simple creed." If he were to recognize his denomina-

tion's creed in Utah he might substitute "Christian" for "simple," as here its "confession of faith" is substantially "anything to beat the 'Mormons.'"

Elder E. L. Pomeroy, who has ably presided over the East Tennessee Conference since last February, paid the office brethren a visit last Tuesday. He expects to reach his home in Arizona to enjoy the 24th of July celebration, to be given in honor of the noble pioneers who made the western lands to blossom as the rose. J. Speneer Worsley has been chosen to succeed Brother Pomeroy and lead the good work in "Old East Tennessee." We congratulate Elder Worsley upon his appointment, and look for a continuation of good reports from that section of the Lord's vineyard.

### Why so Many Fail.

President James Rea, of the New York Commercial Teachers' Association, tells in Success for July why many persons fail to obtain and hold good positions:

"Many young men fail to achieve success because they lack the power or inclination to do hard work. The head of one of our large department stores, in addressing a body of teachers, said: 'No man in the practical world of today can hope to get on if he shirks his work. I ask you to use all your power and influence to instill in the minds of those you teach the truth that a man owes work to the world, while the world does not owe him anything.' An expert accountant of many years' practice said: 'The best man I ever had in my employ was a plodder.' The writer, in his experience as a teacher, coming into contact with many thousand young men, has rarely, if ever, found a student who did not possess sufficient ability to make a successful start in life if he was thoroughly imbued with the precept—'Keeping everlastingly at it brings success.' Many young men fail to render valuable service, through lack of ability to do accurate, systematic work. The business community demands well-trained minds, capable of grasping details and carrying out instructions in a correct and orderly manner. The young man who possesses this faculty is a rarity, and never need be without profitable employment.

"Above all else, the young man who would succeed must be honest and temperate. He must be what he would appear. There is a premium upon those who possess sterling manhood, fixity of purpose, and a determination to overcome obstacles. Life's highest prizes are within their grasp."

### China's Population.

The population of the earth is 1,440,650,000, according to the latest and most reliable statistics.

The Indo-Germans, or Aryan race, which cover Europe, inhabit a large portion of the American continent and may be found in almost any part of the known world, are estimated to number 545,000,000 in all. This includes what might be termed the "civilized world."

The population of China is placed at 402,680,000, not including Chinamen in other countries. The entire Mongolian numbers close to 700,000,000.

By way of comparison it may be said that the population of China is equal to four-fifths that of the civilized world. Yet a difference of opinion may exist as to how the inhabitants of the civilized world are to be counted—whether by countries or by race.



## NEBUCHADNEZZAR'S DREAM; OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

Many comments have been made on the dream of this mighty monarch, and as it deals with a latter-day kingdom, which should be established in the last days, it is doubly interesting and especially worthy of the consideration of every student of theology. Every Bible student and scholar allows that we live in the latter days, and if the God of heaven has not yet established His kingdom, He will surely do so, as this marvelous dream, in all its bearings, in connection with the visions of Daniel, have thus far been most marvelously fulfilled.

I will endeavor to point out, by the light of profane history as well as the word of God, the miraculous handiwork of the Almighty in His control of nations and peoples; that the words of His prophets might not fall to the ground, unfulfilled.

The dream in question, contained in the second chapter of Daniel, in connection with the visions of Daniel in his seventh and eighth chapters, all bear on the same subject, representing the rise and fall of nations and empires.

The interpretation has been made so clear by the literal fulfillment, with evidence from profane writers, in connection with recent archaeological testimony, that there is no room to doubt Daniel's prophecies.

In the desert wastes of Arabia, amidst a most arid region, archaeologists have labored among the sand dunes and plains of Assyria, bringing to light vast ruins of mighty dynasties and ancient civilizations. Among the mighty cities thus unearthed, Babylon has been found and proof conclusive to the most skeptical has been brought to light, showing the grandeur of this beautiful city, in the plains of Shinar, built on each bank of the River Euphrates. This is evidence that Babylon was no myth, or poetic effusion of a disordered brain, but was as described, "the pride of the Chaldees."

The city of Babel (Babylon) was founded by Nimrod, the hunter (Gen. x.10). For location it was most beautiful, being well watered, prolific and fertile, and for ages the most prosperous and the most desirable of countries; blossoming and blooming as the rose.

This plain of Shinar, and this mighty empire, in connection with the city of Babylon, were at the zenith of their glory in the days of Nebuchadnezzar, and he, in connection with his kingdom, is called "the head of gold."

The father of Nebuchadnezzar had been a very successful warrior and general in the Assyrian armies. His name was Nabopolassar, and for success in many conquests of nations he was rewarded by the king of Assyria, the city of Babylon. He beautified and strengthened the city, but it was left to his son, who also was a successful soldier, to make it the glory and the pride of the world. I will repeat, Babylon was beautifully located, being built on each side of the river, which at this point was a quarter of a mile in width. The city was sixty miles in circumference, and was built square, fifteen miles each way. The whole was surrounded by a vast wall, which stood over 150 feet high and, being 87 feet thick, was considered impregnable. The streets ran parallel the whole length of the city, fifteen miles, and were 150 feet wide, lined with beautiful shade trees, which were enticing to the weary traveler and which made the place most entrancing. The entrances and exits to this vast city were guarded by brass gates, which were closed after sundown. There were twenty-five of these gates on each side of the city, or 100 in all. In addition to these barriers, watch towers were placed on the wall and a strict guard kept, rendering it impossible for an enemy to get into the city.

From the descriptions of Babylon given by Herodotus, the Greek traveler, who visited the place about 400 years before

Christ, it was most magnificent. The great temple of Bel towered in the air, upwards of 500 feet, a fitting monument to the great tower of Babel; its foundation was a half mile in circumference, and a circular causeway led to the summit. The top was crowned by a beautiful reception chamber, adorned, beautified and prepared for the Pagan god Bel, Baal or Jupiter, when he should deign to visit the earth. The hanging gardens of Babylon have become proverbial and renowned in history as one of the seven wonders of the world, being constructed on terraces ascending upward some 200 feet overlooking the city, making a grand and imposing spectacle of the most verdant green, trees, ferns and beautiful flowers that nature and wealth could supply, the whole being watered artificially by hydraulic power and their system of irrigation, which appeared to be most perfect. The concentration of wealth, the most beautiful in art and the greatest displays of magnificence that were to be found in the civilization of that age, centered in Babylon. They were enlightened in astrology, astronomy, the arts and sciences to a great degree, and possessed of much mysterious lore that has since been lost to the human family.

This, with its architectural beauty, its quays, bridges, hanging gardens, artificial lakes, floating islands, that have never before or since been equalled; the wonderful Babylonish palaces, which were inlaid with gold, silver and precious stones, dazzling in magnificence, all go to show that this empire is rightfully designated "the head of gold." This mighty city was surrounded by a moat, or ditch, which corresponded to the height and width of the wall, that is, a ditch 150 feet deep and 87 feet across. The ditch and wall were lined with brick cemented together with bitumen, making a composition strong and durable, and impregnable to the assaults of battering rams and implements of ancient warfare. Many writers have mentioned the height of these walls as having been upwards of 300 feet, which is correct if the measurement be taken from the bottom of the moat.

Isaiah calls Babylon "the golden city" (Isaiah xiv.4), and prophecies of her rise and fall. Over 100 years before Cyrus was born, Isaiah, in his forty-fifth chapter, calls him by name and points out the fact that he (Cyrus) would break down those gates of brass. The above prophecy was remarkably fulfilled, in connection with the utter downfall, ruin and destruction of the city, with its present desolation, as predicted in the thirteenth chapter of Isaiah.

In the days of Belshazzar, the king, during the progress of an impious annual feast, in which they drank libations to their idols from the sacred vessels, God sent His sign of displeasure in the famous handwriting on the wall, "Mene, Mene, Tekel, Upharsin," with Daniel's interpretation, "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." The chapter closes on the last and thrilling scene in this great drama, with these words: "In that night was Belshazzar, the king of the Chaldeans, slain." In the midst of revelry, feasting and drinking, when everything looked so secure, this mighty dynasty fell.

Cyrus, the Persian, had been held in reserve, foreordained and duly appointed by the Almighty for this work, to bring to pass the downfall of this empire. He was the son of Cambyses, the king of Persia, and the nephew of Darius, the king of Media, and was placed in command of the vast armies of the Medes and Persians, amounting to over 720,000 warriors. He had besieged Babylon unsuccessfully for two years; his batteries had been useless against that city and his armies were discouraged, when he hit upon a stragem which was to divert the course of the river.

He dug vast channels, dammed up the main course and turned the waters, then

marched with his soldiery along the river bed, breaking down the gates of brass, and while the inhabitants were drunken with wine and surfeited with feasting, the city was taken and the king, with his lords and nobles, put to the sword. The head of gold was subdued.

The Medio-Persian empire is represented as the breast and arms of silver, being the unity of the kingdoms of Media and Persia in Cyrus, who ultimately controlled and had dominion over the whole empire under the name of the Persian empire. It was thus when he issued his famous proclamation in favor of the Jews at the termination of their seventy years' captivity, as contained in Ezra 1-2.

This empire lasted about 200 years, governing and controlling over 100 provinces, but finally becoming effeminate and luxurious, their soldiery were easily overcome.

In Macedonia, one of the Grecian kingdoms, a sturdy race of men were being raised; men inured to hardship, with tried sinews, and muscles of steel; heroes every one, who entered battle to conquer or die. Prominent amongst this race arose the great Alexander, the son of Philip, king of Macedon, who was destined to conquer the world. At the time Alexander started his military career, Darius Codomannus occupied the throne of Persia and could command over 1,000,000 soldiers.

Nothing daunted, however, the intrepid Alexander, who took pleasure in danger, advanced his 30,000 men and engaged over 100,000 Persians in the battle of Granicus, defeating them with great slaughter. In the battle of Issus, Alexander had the audacity to meet the combined Persian host, which was commanded by Darius himself. He was again victorious, slaying over 100,000 men in this battle. After this, Darius was anxious to compromise, and offered the Macedonian hero immense wealth and the hand of his daughter Barsine in marriage. Alexander rejected these splendid offers, saying, "The world will not admit of two suns, nor of two sovereigns." At this the Persians arrayed the majesty of their vast armies against the Greeks, in the battle of Arbela. This army comprised 600,000 foot and 50,000 horse soldiers, with 200 scythed chariots and fifteen elephants. Alexander's army consisted of 40,000 foot and 7,000 horse, but notwithstanding this disparity Alexander gained the day and slew over 300,000 Persians, with a loss of only 1,200 men. Such wonderful achievements placed the Grecians, with Alexander at their head, in control of the world. He subdued all the provinces of Persia, extending his conquests to India and Egypt. In fact, in any place that he could find a foe or an unconquered spot, this rapacious youth was to be found. He finally died of fever in the city of Babylon, in the year 323 B. C., being only 33 years old, having brought the whole world in subjection to his arms by his martial prowess, being designated "the king of the world." It is said of him, that when he had virtually conquered the whole of the then known world, he wept for more worlds to conquer.

(To be Continued.)

Gather ye rose-buds while ye may,  
Old Time is still a-flying,  
And this same flower that smiles today,  
Tomorrow will be dying. —Herriek.

Impatient people, according to Bacon, are like the bees, and kill themselves in stinging others.—George Eliot.

He that cannot forgive others, breaks the bridge over which he must pass himself.—Herbert.

Everything has two handles. The one by which it may be borne, the other by which it may not.—Epictetus.

Prosperity is a great teacher. Adversity is a greater.—Hazlitt.



## AN ADDRESS

To the Elders and Saints in France, Switzerland and Italy, as Published in the First Number of the "Etoile du Deseret," Paris, France, May, 1851.

BY PRESIDENT JOHN TAYLOR.

Beloved Brethren:—At the commencement of this publication, I wish to address a few words to you.

The Lord has been pleased in His goodness and mercy to restore to the world the primitive Gospel in all its simplicity, beauty and purity, as it formerly existed among the primitive Christians, during the days of Jesus and His Apostles. In the midst of the darkness and degeneracy of men, at a time when the world was perplexed with a thousand conflicting opinions, the light of truth burst forth.

The wise, the learned, the pious, the philosopher, the legislator, the divine, and Christian have been in search of something to ameliorate the condition of man; but, notwithstanding, in the midst of their researches and various plans, the world has continued unchanged, and unregenerated; contention, trouble, perplexity and misery fill the earth, and every plan put into operation by man, to regenerate the world, only exhibits more fully his folly and incompetency; and in spite of every effort, religiously, morally, and politically, the world is getting worse and worse.

If we trace carefully and minutely the dealings of God with the human family, we shall find that all these evils originate in the departure of the nations, and the world from God, and nothing but a return to Him can stop the mighty tempest, calm the roaring sea, still the unruly and wayward passions of man, and restore to the moral, religious and political world that order which exists in the physical creation of God.

The works of creation are still as perfect as on the day they proceeded forth from His hands; all creation is orderly, beautiful and harmonious, being governed by the wisdom and power of God. And if man had not abused that moral agency with which he has been entrusted; if he had not corrupted himself, and become proud, and arrogant, and forsaken God; if he had sought for and obtained wisdom from that Being who suspended the orbs in their motions, and regulates the universe; if he had copied after the beauty, order, harmony and innocence of nature; if he had yet been noble, magnanimous, virtuous, pure and good; dispensing to and receiving blessings from all; being taught by his Father in heaven, and copying after His works, this world might still have been an Eden, a Paradise, and man have stood in his place, as the representative of God on the earth.

It is the religion that you have believed in and teach, that is destined to restore the earth and men to their proper positions, to lead men back to God; and out of this chaos that exists in the world, morally, religiously and politically, to gather a people that shall be guided and acknowledged of God, that shall be honorable before men, and nations, and that shall assist in building up the kingdom of God in these last days.

Our religion is not a wild phantasy, as some have supposed, based upon some obscure vision, or idle tale. It is a revelation of God to us and the world. It accords with every principle of reason, revelation, intelligence and philosophy. It is the restoration of the primitive Gospel in all its purity, fullness, beauty, intelligence and power, and clothed in its native original simplicity.

An angel of God has appeared to Joseph Smith, and also to others associated with him; but angels also appeared to Abraham, Moses, Gideon, Zachariah, Joseph, Peter, Paul, James, John, Cornelius and others. And why not to people in this day? An angel revealed to Joseph Smith the ancient annals of the aborigines of America; but we are not

left to his testimony alone, for an angel confirmed also the same thing unto others, who bear testimony to it. Is it a thing very remarkable that the Lord should reveal the history of millions upon millions of people; the inhabitants of that great continent, whose ruins are living monuments of their intelligence and civilization? Or must we be told that the Lord would, or could, only reveal Himself to a few people in Asia, and leave the rest of the world in darkness? If these records be true, there will yet be other discoveries concerning the dealings of God with other people, that the world will be compelled to believe. How did the world come into possession of any knowledge of God? By revelation, or through the Scriptures which are given by revelation; and without revelation we must have been ignorant of God. Who is there, then, that would shut the mouth of God, and tell us that He must not, and ought not again to communicate with man? To be consistent, we must either say that He never has done it, or admit the probability of His doing it again; for if we can believe that He ever has spoken to man, why not believe He will do the same thing now?

But we are told that there have been many impostors in the world. True; but did an impostor ever come with the fullness and simplicity of the Gospel? We answer no, it cannot be shown. John says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." Now, where is the imposture associated with this gospel, or with these records? The Gospel we teach, and the Gospel contained in these records is just the same in doctrines, ordinances, and blessings, as that contained in the Bible; and this record of a people on the American continent is confirmatory of the Asiatic record. Did the Apostles in former days tell the people to "believe in the Lord Jesus Christ and repent of their sins?" So do we. Did they tell them to "be baptized in the name of Jesus for the remission of sins?" So do we. Did they lay on hands for the gift of the Holy Ghost? So do we. Did they believe in prophets, revelations, visions, healing the sick by the laying on of hands, through faith in Jesus? So do we. Had they hope in the resurrection? So have we. Did they look for the Second Advent and glorious appearing of our Lord and Savior Jesus Christ? So do we. Had they Apostles, Prophets, Pastors, Teachers, and Evangelists? So have we. Had they gifts, tongues, interpretations, visions, governments, helps, etc.? So have we. Did they practice the doctrines, precepts and examples of Jesus Christ? We also seek to do so; and we know that God has restored again these ancient blessings to His Church.

What is there, we would ask, in all the above that is inconsistent? Which is most inconsistent, to believe and practice the Scriptures, or to say we believe them, and then deny them in our organizations, doctrines and works?

But are not visions, prophecies and revelations apt to lead to wildness, and fanaticism? Yes; the visions of men and delusions of Satan are. But if the Lord had thought that His visions and revelations were injurious to the people, why did He give them in former days? If they are injurious now, they certainly would have been then. The wildness, folly, and fanaticism of men is one thing; and the Lord revealing His will to the people for their organization, stability, comfort, union, teaching, and edification, and for the establishment of His kingdom, another.

The principles that we believe in and

teach are in strict accordance with reason, revelation and philosophy.

Who made the earth, and man? If God did, has He not a right to govern and dictate; to instruct and teach? Is it more reasonable that man, the image of God, destined to live here and hereafter, should remain in total blindness as it regards his present and future happiness, or that his Father should teach him these things? Has it indeed become degrading to acknowledge God?

Again, if we speak philosophically, what is it that can produce the greatest happiness to the human family? Intelligence, virtue, purity, union and brotherhood. And why is the world in its present unhappy, debased, corrupt and unsettled state? It is for the lack of the pure principles of true philosophy. For the want of a philosophy and intelligence taking cognizance of the earth and heavens. For God's work, whether on the earth or in the heavens, spiritual or temporal, are all governed and controlled according to the strictest principles of philosophy; the philosophy of God, as manifested in the heavens and on the earth. And if man has come to any wrong conclusions relative to the dealings of God, it is for want of a knowledge of God and of His laws, many of which can only be obtained through revelation. But as all His laws that come within our cognizance are orderly and perfect, so are those which are not generally known.

Philosophers have sought in man, in the earth, and in the works of creation, to find a true system. They have each had their day; they have introduced many good principles, but so far as the amelioration of the world is concerned, they have failed. Their systems, however good many of them may have been, are not commensurate to the object; "they have been weighed in the balance and found wanting."

We believe in every true principle of philosophy, and then seek the wisdom of God to associate with it. They search wisdom from the earth and the works of God; we from His works, and also from God the Author. They search the blessings of this earth; we, those of this and the next, a reward in time and in eternity. If we possess any intelligence, we are not ashamed to own that God gives it. If the Lord has given laws, we are not ashamed to observe them. If Jesus went to John and demanded to be immersed in water, we are not ashamed to follow His steps. If He appointed faith, repentance and baptism, we are not ashamed to adopt the same plan. If He appointed the laying on of hands for the gift of the Holy Ghost, we think it proper also; and if by the observance of those ordinances they obtained divine favor, and received a Spirit that "should lead them into all truth; bring things past to their remembrance, and show them things to come," we rejoice in His having discovered to us the way to obtain true intelligence, a knowledge of true principles, ancient and modern, of our relationship to God, and the way to promote our happiness and the happiness of the world.

The world has run to two extremes in regard to religion; the one has made everything spiritual, aerial and visionary; they have become ascetic, morose and superstitious, and have put unnatural bonds upon the human family. While the other, to burst these restraints, have run into excesses, violated the laws of morality and virtue, neglected or denied God, and have sought in licentiousness, vanity and the gratification of their lusts and passions, that happiness which alone can be obtained by virtue, moderation, purity and the fear of God.

Our religion is temporal, spiritual and eternal. It is adapted to both body and soul, for we have both; and the God which made one also provided the other. The object or redemption is to save both body and soul; it effects us in time and will in eternity. As men we have to use our judgment, reason, and intelligence to obtain possessions, organize society, to labor, till the earth, sow, plant and



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 30, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams.....	Chattanooga.....	14	354	190	84	79	8	202	117	.....	.....	16	12	280	.....	.....	Chattanooga.....	Tennessee
Heber S. Olson.....	Virginia.....	36	875	378	327	146	21	581	159	77	1	26	73	654	1	.....	Richmond, Box 388.....	Virginia
J. G. Bolton.....	Kentucky.....	24	482	.....	25	169	22	339	337	7	3	17	31	407	2	.....	Centre.....	Kentucky
J. Spencer Worsley.....	East Tennessee.....	35	758	55	88	134	121	753	355	75	1	24	42	503	2	.....	Charlotte.....	N. Carolina
W. D. Rencher.....	Georgia.....	37	1126	384	83	217	57	188	171	14	2	8	62	697	3	6	Bowersville.....	Georgia
A. C. Strong.....	North Alabama.....	31	888	537	132	139	18	414	398	35	3	7	68	629	2	3	Memphis, Box 153.....	Tennessee
Geo. W. Skidmore.....	Florida.....	36	792	455	31	151	13	329	163	20	1	7	50	379	6	5	Valdosta.....	Georgia
John Reeve.....	Mid. Tennessee.....	31	663	.....	109	158	24	615	57	17	1	4	34	420	.....	.....	147 N. Summer st. Nashville.....	Tennessee
J. M. Haws.....	North Carolina.....	41	116	130	300	252	33	463	217	8	1	22	61	768	.....	.....	Goldsboro, Box 924.....	N. Carolina
Sylvester Low, Jr.....	South Carolina.....	34	917	297	82	386	36	421	108	13	1	11	53	652	1	.....	Bennettsville.....	S. Carolina
G. M. Porter.....	Mississippi.....	11	240	80	45	55	.....	85	53	.....	.....	3	12	117	.....	.....	1 Ackerman.....	Mississippi
W. W. MacKay.....	East Kentucky.....	27	600	27	282	216	2	345	279	22	2	18	54	403	.....	.....	1 Barboursville.....	Kentucky
W. O. Phelps.....	Louisiana.....	6	124	16	3	24	.....	43	19	2	.....	5	10	88	.....	.....	Hughes Spur.....	Louisiana
W. H. Boyle.....	South Alabama.....	15	557	15	89	258	9	274	258	17	.....	8	18	193	2	.....	Lapine.....	Alabama
Don C. Benson.....	North Kentucky.....	21	578	14	136	80	71	703	653	14	.....	16	17	357	.....	.....	109 W. Gray St., Louisville.....	Kentucky
L. M. Nebeker.....	South Ohio.....	18	385	456	281	49	.....	1214	149	38	1	9	38	419	.....	.....	539 Betts St., Cincinnati.....	Ohio
H. Z. Lund.....	North Ohio.....	16	303	274	131	22	.....	1148	75	19	.....	20	21	210	.....	.....	41 Cheshire St., Cleveland.....	Ohio

reap, and provide for our families; as Christians, to seek from God, wisdom to direct us in all things spiritual and temporal. And as eternal beings, to act in this life in all things, with a reference to the next; that we may be honorable here, and stand in our position with God in the eternal world, when our bodies and spirits shall be again united.

The Lord has given us revelations concerning both our temporal and spiritual affairs. He has commenced to build up Zion, and to establish His kingdom, and He will roll on His purposes, and fulfill the words of the prophets, and His work will roll forth until the designs of God shall be accomplished.

Let me say to the brethren, then, be virtuous, be pure, keep the commandments of God. Pray to your Father in heaven for wisdom, grace, patience and meekness, that you may be examples of everything that is good, great, noble and intelligent, that your light may shine before men. Avoid political strife, and pray for the nations in which you reside, and their rulers, and imitate our Lord and Savior in manifesting goodness and mercy, kindness and benevolence to all. In short, if there is anything good, praiseworthy, honorable and exalted; seek after these things, and the truth shall make you free; you shall be gathered in due time to Zion, and rejoice in the fullness of the blessings of the Gospel of peace; you shall know how to enjoy this world, and how to obtain a knowledge of and an inheritance in the celestial kingdom of God.

### History of the Southern States Mission.

(Continued from page 257.)

#### March, 1898—

During the latter part of March, Elders James Larson and R. G. Archibald entered Cookeville, Tenn., to canvass, preach, etc., but met with a very cool reception. Knowing that the brethren traveled without purse or scrip, many of the people did all that lay within their power to see that no food or shelter was provided them. The Easter season was near at hand, and eggs being very plentiful, the people showed their appreciation (?) of a visit from the "Mormons." Elder Archibald's hat was used roughly, being almost filled with eggs, while both Elders had them thrown upon their clothes, without respect to location. This gang of toughs was headed by the deputy sheriff of the county, Mr. Jared, and a newspaper editor, Mr. Sims.

The sheriff had granted the Elders permission to preach in the court house, but as they were about to begin services Mr. Jared entered, informing them that a rehearsal was to be held and they would have to get out. Next appeared a number of toughs, who also ordered the Elders to leave the court house post-haste. As they were going down the stairs leading to the street, a number of eggs were thrown, while one man threw a chair,

which struck Elder Archibald on the head, nearly knocking him down, breaking his hat badly. As Elder Larson was going out of the main entrance someone from above dropped a brick which just grazed his hat. Had it struck him perhaps it would have ended his earthly existence. But in the midst of persecution the brethren were kindly cared for by a citizen, who, in the face of threatenings and abuse, was not afraid to denounce the unruly mobocrats.

The month closed, having been an eventful one in many respects. The Elders worked with a will to spread the Gospel message, and many honest-hearted people were baptized.

#### April, 1898—

April 5th Elders A. C. Matheson and Fred M. Michelson began work in Atlanta, Ga.

Fourteen Elders arrived in Chattanooga from the West on the 16th inst.

There was no mob violence shown the Elders during the whole month, which was good news. The Elders enjoyed very good health and opened up many new sections of country heretofore uncanvassed. The Saints as a rule were in a prosperous state, both spiritually and temporally. They were taught the beautiful truths which would save and exalt them by obedience. Reports received from every part of the mission were favorable to a marked degree.

#### May, 1898—

Very little from the usual happened during this month, and everything seemed to work in harmony. Thirty-seven Elders arrived from the West during the month, which added much strength to the working force in the field.

#### June, 1898—

On the 5th inst. Elder J. Golden Kimball, of the First Presidency of Seventies, arrived in Chattanooga from Salt Lake City, to visit with the brethren.

A letter, dated June 9th, 1898, from President Frank Cutler, of the Florida Conference, who was then at Sanderson, Fla., gave the following sad news of the assassination of Brother Canova.

"We regret deeply that fate compels us at times to report anything but pleasant news. But a gloom has been cast over us that will sadden the heart of every Elder in our Conference, and grief has been brought upon Saints and friends that tears cannot wash away. Our noble and staunch friend, Brother George P. Canova, was foully assassinated a little after dark last Sunday night, June 5th, taking from our midst one whose generosity had reached the heart of every Elder and Saint who knew him. Brother Canova was a local Elder and presided over a branch of the Church at Sanderson.

We were holding a branch confer-

ence at New Zion on the 4th and 5th insts., and he was in attendance. He enjoyed the services and was in high spirits when he separated from us to return home, some twenty-five miles away. The distance compelled night travel, and at Junction, when Brother T. Hill, his only companion, was opening a gate, Brother Canova was fired upon. The perpetrator finished his horrid deed of murder and then made his escape. The body of our beloved brother was taken home to the grief-stricken family, and after fitting services the remains were interred in the Evergreen cemetery at Jacksonville.

Brother Canova, since accepting the Gospel, has been a sincere member of the Church, ever striving to live up to all its requirements; happy and contented was he in the hope of eternal life. No cause existed for the committal of such a crime, not the slightest provocation was given. The fact that murders are being perpetrated and the guilty evade punishment, forces our minds to recall the state of affairs that existed among the Nephite nation, previous to, and instrumental of bringing about their downfall and destruction; also the prediction concerning the things that should exist in our day previous to Christ's second coming."

(To be continued.)

### Ant Engineers.

Something new and interesting about ants was learned by a Mount Airy florist recently. For a week or so he had been bothered by ants that got into boxes of seeds which rested on a shelf. To get rid of the ants he put into execution an old plan, which was to place a meaty bone close by, which the ants soon covered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.

Then the florist bethought himself that he would save trouble by placing the bone in the center of a sheet of fly paper, believing that the ants would never get to the bone, but would get caught on the sticky fly paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the walk was sand secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its dry surface in couples, as in a march, to the bone.—Philadelphia Record

People who have little to do are great talkers. The less we think, the more we talk.—Montesquieu.

The misfortune hardest to hear are those which never come.—Lowell.